

THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY, N. Y., MARCH, 1871.

No. 3.

POETICAL.

"The Shaker."

I look upon thy simple page,
And feel thy mission in my soul;
The light that gleam'd from age to age
May now shine forth without control.

The myriad watch-fires of the Past,
With thine their sacred flames shall blend;
And brazen sceptres there be cast,
Until oppression's rule shall end.

Let not thy searching power slack,
Till honored falsehoods come to shame;
Till fettering gyve, and torturing rack,
Shall melt before thy burning flame.

Those agonies the soul must feel,
From Error's grasp upon the mind,
More painful are than piercing steel,
Or iron chains, that clog and bind.

How slow Creation's lengthen'd plan
Crept on, through periods untold;
From molten globe, to reasoning man,
What lessons we shall yet unfold!

And history's demotic leaf,
Her primer-books grotesque and rude,
The heart no longer chill with grief;
For now it reads the March of good!

Go forth, thou SHAKER, shake the earth;
Let her foundations feel thy power,
Until establish'd is her worth,
And truth and glory are her dower.

Go forth and shake the heavens too;
Let thunders roll and lightnings flash;
Let God's eternal law be true,
Though man-made systems rend and crash.

'Tis not for creed, nor sect, nor name,
That thou shalt speak the word of might;
'Tis not for mortals' wealth nor fame;
But for the holy cause of Right.

Go forth! Work miracles of love!
Heal every soul now sick of sin!
Go, like the spirit of the Dove,
The weary, hopeless heart to win!

Thou art the instrument of God;
Keep pure from every earthly taint;
Be simple as the shepherd's rod;
And fervent, as the guileless saint.

Go forth, and prayers thy course shall speed,
Shall fill thee as a gentle gale;
Bear unto every heart its need:
The Angels guide! thou canst not fail.

C. D.V.

Perfection Possible.

It surely is within my power
To be quite perfect one whole hour—
No easier one, than twenty-four,
And just as well three days or more.
Now, if I'm good three days, or four,
Why not as well one hundred more?
And if so long I wisely steer,
Why not be good throughout the year?

G. L.

Religion and Spiritualism.

"A State without a Church."

In the new Era, which opened about the year 1792, two marked and typical characters arose, coming up, or (as it were), being evolved from the general elements of humanity—Ann Lee and Emanuel Swedenborg: Ann as the embodiment of the Religious, and Swedenborg of the Spiritualistic elements. Swedenborg was born in 1688, and died in 1772. Ann was born in 1736, and died in 1784. Thus they were cotemporary for thirty-six years, and she lived twelve years after his death.

Ann was born of lowly parentage, in Toad lane (now Todd street), Manchester, England, with no genealogical family-tree known to history or fame; a poor and humble Gentile woman. She was one of the "common people" who so gladly heard the teachings of Jesus. From a child, her mind was religiously exercised about right and wrong, good and evil, holiness and unholiness. She literally hungered and thirsted after righteousness; had deep and powerful convictions of sin, in relation to many things held in high estimation by popular Christians, particularly the use and abuse of the reproductive powers and faculties of human beings. Marriage intensified those convictions, and brought her under great tribulation of soul, which caused her to cry to God for entire deliverance from the thralldom of sin in general.

At an early age, she began to have visions, having found an entrance into the spirit world. After some nine years of great spiritual suffering of soul, in 1770, occurred the great event of her life, and of the age in which she lived. Jesus appeared to her in person, and baptized her into and with the Christ Spirit, as John had baptized him. By his ministration, the eyes of her understanding "were opened" to discover the "foundations of the world," and to see plainly that they were "out of course." The primary causes of the alienation and consequent separation from God of humanity were clearly revealed; and the whole work of redemption, operating through the Four great Dispensations of human salvation,

from beginning to end, were made so "plain" that there was no occasion to "err" in coming to practical conclusions.

God had set his hand "the second time to redeem Israel" from the bondage of sin. And the Christ Spirit, through Jesus, said to Ann, "Thou art the woman of sin' who needest redemption (for she was as are all mankind, 'clothed in filthy garments' of unrighteousness); repent, confess to some mortal being like yourself, as a witness for God; and then forsake; and thou shalt preach this Gospel to other souls, that they may follow you as you have followed Jesus, and baptize other souls as you have been baptized with the Christ Spirit."

Adam Clark says: "In speaking of the second appearance of Christ,—the opening of a new dispensation,—it must commence with some particular individual; in some particular place, and at some specified time."

Evidently, the way to redeem humanity, as a whole, was thus to begin with one, human being, as a nucleus, for Christians to gather to, in the founding of a Gentile Pentecostal Church—a Community of goods,—on the basis of Celibacy and Peace. This was religion—cease to do evil; learn to do well—distinct from mere theology. Religion in this illiterate woman, and in her followers, would create its own theology, as the soul creates and shapes its own body. The principal point of her testimony was in relation to human sexuality.

While Ann came from the lower strata of society, so far as literary and scientific attainments were concerned, Swedenborg came from the upper classes. His father was a bishop; and the family was ennobled by the Sovereign of Sweden—Queen Ulrica Eleonora.

"Swedenborg's parentage and home," says his biographer, "were happy omens of his future life. He was brought up with strict, but kindly care; was educated by his father in all innocence and scientific learning; and enjoyed the opportunities afforded by the sphere and example of family virtues, accomplishments, and high station, with which he was surrounded."

These were great advantages, and calcu-

lated to prepare him to associate with the noble, the great, and the learned of "this world." In this respect he was the antipode of Ann Lee. Yet there were points of similarity, as when he says, "from my fourth to my tenth year, my thoughts were constantly engrossed by reflecting on God, on salvation, and on the spiritual affections of man."

(Swedenborg addressed the understanding with logic, and ministered conviction. Ann addressed herself to the heart, and ministered conviction.)

"I often revealed things, in my discourse, which filled my parents with astonishment, and made them declare, at times, that certainly the angels spoke through my mouth. It was my greatest delight to converse with the clergy concerning faith." Yet, when eleven years of age, he knew nothing of the "plan of salvation," as it is called. His father, being a Spiritualist, was not very orthodox. He writes: "I am not inclined myself, and would be far from persuading any one to credulity and superstition. But may not the all-wise God, in all ages, think it necessary, by extraordinary instances, to fix upon the minds of mankind some signal impressions of his over-ruling power, and of the truth of his holy Gospel?"

This was very significant for those times; and such a father could not fail to impress his son as a Spiritualist. It is said to be darkest just before the dawn; and the "darkness which had covered the earth" and the Churches—"the gross spiritual darkness which covered the whole people"—was never more dense than at that Epoch.

In Rev. xviii, it is said, "I saw an angel come down from heaven, having great power, and the earth was lightened with his glory." Swedenborg was the leading medium of this angel to the inhabitants of earth. "He was the most transcendent human being that has ever yet shone upon our dark (Gentile) world. Even in science and philosophy, he nobly strode a century before his time. He was a man, take him for all in all, the most nobly gifted of any of the sons of earth, both on the side of nature and of spirit. This opening of the spiritual, was Swedenborg's tendency from the first. He expected the kingdom of God to come upon him in the shape of clear principles deduced from all human knowledge; a scientific theology, resting upon nature and revelation, interpreted by analogy and synthesis, from the ground of a pure habit and a holy life. His ascent from the natural to the spiritual was step by step from the deep mines and rudiments of the mineral kingdom ('he was known as the Assessor'), passing gradually upwards through the

mysteries of organic nature to the human soul itself."

"His discoveries and teachings in geology, mineralogy, botany, natural history, animal and human physiology, chemistry, crystallography, mathematics, mechanics, astronomy, and natural philosophy, show how deeply the world is indebted to the labors of this 'great humble man,' in whose works can be found the seeds of principles of all that is known of the essences, forms, powers and uses of universal matter; and how far he was in advance of Bacon, Newton, Laplace, Kepler, Herschel, Cuvier, or any other man, as a theorist and author, yet free from all jealousies and animosities growing out of any of them, as to who should be the greatest in the kingdom of Nature. It was said of him, that 'He set one foot of the compass of truth in God, and with the other swept all creation, both animate and inanimate, as seer, theologian, and philosopher of spirit.'"

These are high claims; but he was the angel of *Spiritualism*, and the true prototype of Spiritualists; as Ann was the "angel seen standing in the sun (Rev. 19: 17), crying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, both free and bond, small and great. And the beast was taken, and with him the false prophet that wrought miracles by Spiritualism, before him, with which he deceived them that received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." And she was a true type of "the remnant that was slain by the sword of him that sat upon the horse, which sword proceeded out of his mouth;" and was the testimony of the Christ Spirit against "fleshly" generation, and all the doleful works of darkness; from which, neither Swedenborg nor his followers have as yet been delivered.

Spiritualism is the mother of the sciences, and the esse of all theology. Swedenborg personified the spirit and truth of the first Gentile Christian Church, including the imperfect theology of the Apostles, and of their Greek and Roman Catholic successors, and claims that Jesus personally appeared in vision to him. There was truth in his claim to be the messenger, or harbinger, of the descent of the New Jerusalem Church on earth.

"In 1767, our author was still in Stockholm, observing with care the effect produced by his writings; he being then 79 years of age, thus replied to the ques-

tion, How soon is the New Church to be expected? The Lord is preparing, at this time, a new heaven of such as believe in him, and acknowledge him to be the true God of heaven and earth; and also look to Him in their lives, which is to shun evil, and do good; because from that heaven shall the New Jerusalem mentioned in Rev. 21: 2, descend. I daily see spirits and angels, from ten to twenty thousand, descending and ascending, who are set in order. By degrees, as that heaven is formed, the New Church likewise begins and increases. The Universities in Christendom are now first instructed, from whence will come ministers; because the new heaven has no influence over the old clergy, who conceive themselves to be too well skilled in the doctrine of justification by faith alone."

Is not this testimony and witness of Swedenborg (whom Ann declared to be her John the Baptist) transcendently interesting? in view of the testimony of Mother Ann and her virgin followers,—the Shakers,—that the time had fully come for the second appearing of Christ, that the reign of the beast and of his image—the Catholic and Protestant world—in combined Church and State governments, and involving the power of religious persecution, by the sword in the hands of civil rulers, ended in the final success of the American Revolution, and the establishment of a new earthly or civil government by skeptical powers that had grown out of the beast, on the basis of pure materialism; which government excluded the priests of all religious denominations from civil power, and declared entire liberty of conscience, in matters of theology, from the Hindoo to the Atheist; treating with all human beings simply in relation to their *civil rights*; and excluding theology from the Constitution of the United States. And, in 1793, the Gentile Pentecostal Church of "all things common"—the Shaker Order—was founded in New Lebanon, N. Y.

Here are two witnesses to the same thing: the creation in this, and in the the spirit world, of a "new heaven and a new earth;" a new Church, which is not of this world, and will not fight; and a new civil government *without a Church*. Thus the dissolution of the old order of Church and State Governments has commenced—the beginning of the end of the old world.

Swedenborg says: "All confirmations in things pertaining to theology are, as it were, *glued fast in the brain*, and can with difficulty be removed; and, whilst they remain, genuine truths can find no place."

"Besides, the new heaven of Christians,

from whence the New Jerusalem from the Lord will descend (Rev. 21:1 and 2), is not yet perfectly settled."—*Letters to Dr. Beyer.*

A practical life of righteousness, by characters formed after the pattern of Jesus, was the only means by which God could work the work of redemption among the human race on earth, and finally create, in the spirit world, a "New Heaven," having for its foundations the New Church on earth; and having for its founders souls who, while in the body, had accepted the testimony of Mother Ann.

Inasmuch as it is not known that Swedenborg was acquainted with Ann Lee, or her testimony, his witness is the more wonderful in its character, and astonishing in its accuracy!!

"In every view of mankind, and in each fresh system of doctrines which professes to apply itself to the wants of an age, the subject of marriage can hardly fail to have an important place. In many systems, indeed, it furnishes the *experimentum crucis*, and at once decides their pretensions."

This is emphatically the case with the Shaker system, which claims to be (and really is) the Resurrection Order, and above the marriage relation.

"The author affirms, upon a union of experimental and rational evidence, that sex is a permanent fact in human nature; that men are men, and women women, in the highest heavens, as here on earth; that it is the soul which is male or female; and that sex is thence derived into the mortal body, and into the natural world. Therefore that the difference of sexes is brighter and more exquisite in proportion as the person is high, and the sphere pure.

"The distinction not only reaches to the individual, but it is anatomically minute besides: every thought, affection, and sense of a male is male, and of a female is feminine. The smallest drop of intellect or will, is inconvertible between the sexes; if man's, it can never become woman's, nor vice versa.

"The sexual distinction is founded upon the two radical attributes of God; upon his Divine Love and his Divine Wisdom, whereof the former is feminine, and the latter is masculine."

John the Baptist never approximated nearer to Jesus, than did Swedenborg to Ann; for this is simple Shakerism in its rudiments, that God is dual—male and female; that the Christs are dual; and that the second manifestation of the Christ was in a woman, for the reason above assigned—*difference of sex.*

The Resurrection Order, founded by Ann is raising sex up from the physical plane to the Christ, spiritual plane, where there is no "marrying nor giving in marriage." And, while Mother Ann appreciated Swedenborg, and understood his mission better than he did himself, Ann and her mission were not at all apprehended by Swedenborg. He acknowledged that he daily saw thousands of the angels (human souls) descending and ascending to and from the earth. We say they visited Mother Ann, to whom many of them confessed their sins. For she affirmed just as did Swedenborg, that she was "more familiar with the souls of men and women out of the body than she was with those who were in the body; and that she frequently heard them confess their sins."

Here was the dividing line. For, while Swedenborg knew that a new heaven was being founded, he knew not by whom; nor did he know of its fundamental principles; nor how much himself and his followers would have to drop and shake off, in order to find an entrance thereinto. For they also belong to the old generative heaven and earth, which are passing away: for Swedenborg never ascended above the heavens of the first Christian Church, composed of Gentiles, in the spirit world and upon earth. But he understood far better than Ann, naturally, what is known as the circle of sciences, the "Arcana" of Nature; Swedenborg being the body, and Mother Ann the soul of the coming order—Spiritualism and Religion.

Nor does Swedenborg appear to have ever learned the radical distinction of the two Christian Churches—Jew and Gentile; nor the fact of the existence of the Jewish Pentecostal Church in the spiritual world,—the home of Jesus and his Apostles,—as a sun to this earth, spiritually; nor that that Church embodied a distinct system of natural truths (as Moses declared) pertaining to man's earth life;—nutrition, generation, agriculture, chemistry; indeed all the sciences along in their order, as they have a practical relation to man as a religious being, who is bound in all things to do right; and that in doing right, all causes of suffering (bodily diseases included) would be banished from that portion of humanity.

Though Swedenborg's "knowledge on earth was marvelously increased;" and holiness was still more marvelously increased through the sufferings and travail of soul of Mother Ann; for, although he was a good man under Christ's first appearing among the Gentiles—was the Gentile Jesus; and, as such, made it possible for the manifestation of Christ in a female, being her forerunner,—a voice crying in

the "wilderness" (see Rev. xii.) "Make straight paths" for the coming female Messiah. For, like John, he only taught human beings to return to the paths of virtue from which they had strayed; to turn the hearts of the parents to the children, and the hearts of the children back to the Apostle Paul, and his Gentile associates.

How different the case with Ann, who opened a radically-new and living way. While the followers of Swedenborg are known by their complex system of theology; in their *lives* they are like all other men and women of the world, in respect to generation, nutrition, and property; the disciples of Mother Ann—"the virgins, her companions, who follow her"—are led unto the King, Jesus, by the Christ Spirit; and, after a hundred years of isolation and obloquy, are known as having solved the problem that men and women can be "neither male or female generatively; but are one in Christ Jesus," and live a pure, Christian life; and that, too, under greater temptations than ever Jesus or his Apostles, or any of the celibate Orders under the first appearing of Christ to either Jews or Gentiles were subjected to, and stood the test. For the "stars of heaven"—celibates—still "fell to the earth as figs from the tree, when shaken with a mighty wind." See Dixon's "Spiritual Wives."

All human beings, of all nations, sects, tongues, and races, whatever their theology, and whether rich or poor, learned or unlearned, fall under the power of the same passions and emotions, from the Esquimaux to the Swedenborgian; and still seek indulgence through a perverted use of the powers and faculties of their own being. The Shakers are the only exception to this rule; for only they deny themselves of lust, in all its imperious craving, whether in eating or drinking, or in the exceedingly perverted order of reproduction.

"My kingdom is not of this world," said Jesus; "therefore my servants will not fight." Yet Swedenborg had no testimony against war, or any other of the ruling lusts of mankind. Still he "lightened" the earth with the glory of his knowledge, scientific and spiritual; he walked in kings' palaces. The kings and queens, and nobles of the earth—the higher classes of society—were converted to Spiritualism through his agency; while his daughters, the Fox girls, were ministers to the "common people, who have heard them gladly;" they having been the mediums of great power in converting materialists, skeptics, infidels, in and out of the Churches, to a belief in the realities of

the unseen world; and thus has the spirit of Spiritualism been "poured out upon all flesh." Even handmaids and servants see visions, as did Swedenborg; and men prophesy, as nominal Christians and the followers of the Swedish seer have never done; for, actually and practically, the Swedenborgians have no more spirituality than have the average of common Spiritualists.

Yet, while the followers of Ann Lee are also undoubted Spiritualists—believers in spiritual manifestations, the immortality of the human soul, the intercommunication between the visible and invisible worlds—they "have no confidence in the flesh;" but, for their justification, rely upon living lives of pure Christianity, similar to that of Jesus and the Pentecostal converts. In conclusion, it may be observed, that there was one point of distinction and most marked contrast, in the different and opposite effects produced by the testimonies of Swedenborg and Mother Ann upon "the world." While Swedenborg personally retained its "friendship," was the welcome and honored guest of European Sovereigns and their courts, and a favorite of the Swedish nation, particularly of the nobles and religious hierarchy; Mother Ann excited the furious rage of the Clergy, and the dragon-enmity of the high, professing Christians of all denominations, without exception. And in proportion to their religious zeal, did they think that they were doing God's service, by pouring out of their mouths, a flood of slanders, to carry away the woman and the remnant of her seed—the Shakers. But "the earth opened its mouth, and swallowed up the flood"—which "earth," being the Materialists, and infidels generally, who hated Christianity as a generative theology, because it was constantly whoring after, and committing adultery with the STATE, then using it as a cat's paw, with which to hunt and punish heretics, by horrid inquisitions! The Materialists having separated, effectually and eternally, CHURCH and STATE in the government of the United States, let not the Clergy impiously seek to join together what God, through them, has put asunder. "Eternal vigilance," on this subject, "is the price of the liberty" of conscience.

F. W. E.

Genuine Christianity began its career by dissolving the marriage tie, and making the man and woman nearer and dearer relatives—brother and sister. Popular Christianity has reversed this rule of life; and all the marriages it can solemnize, so much more honor to its churches! Jesus and his followers were virgins, or became single for a purpose.

Millions rely for their salvation upon the merits of Jesus. "Behold, I come quickly, to give to every one according to their works." In the death of Jesus there is no hope, only as he died unto sin; in his life there is endless progression for all who will pattern it.

God's Spiritual House, or the Perfected Latter Day Temple.

The order of God's spiritual House (when perfected) will be beautifully glorious. We, Believers in Christ's second appearing claim, that the foundations of the latter day temple are laid; and, who will say that God was not there? He (speaking in ancient times by one of his Prophets) said, "Mine hand hath laid the foundations of the earth; and my right hand hath spanned the heavens: when I call, they stand up together."

The old heavens and earth are out of course. Man and woman were created in honor; but they abode not in that honor. They were endowed with reasoning powers, and were placed as rulers over inferior beings, and executives of those laws which God had established for the guidance and protection of all grades of animal and vegetable life, having less intelligence than themselves in the earthly order. Had they not inverted and perverted those laws, by corrupting the highest functions of their natures, and violated the trust committed to them on the earth plane, they would, unto this day, have remained lords, or just rulers—a central power—a governing wheel; all the rest of the machinery, as wheels within wheels, would have worked harmoniously, each in its proper sphere contributing to aid the central governing force—man and woman. They would have walked together keeping the commands of God, and "the counsel of peace" would have been "between them both." This was God's original plan, that each—the male and female—should have their appropriate sphere of action, working in harmony, with one accord, for the good of each other, and for the accomplishment of one great end.

Woman, it is said, was first tempted—first beguiled—and became a leader in the wrong direction; instead of being a connecting link between man and angels, she placed herself on the opposite side of the scale, and drew him down to the inferior; and herself became a servant to the instincts of her own nature, and a slave to the baser passions of man; and, instead of occupying a place in his counsels, according to the original plan, she became an appendage; *her will* subjugated to *his will*—not because of abstract right, but because of his might. Hence, *he* makes laws, and *she* is forced to obey them; common justice is denied her because she is the weaker vessel. According to the laws which man frames, without the consent of woman (and by the usages of society) she is forced to work for half pay; and the little wealth which she accumulates by toiling weary hours when he can rest (by means of double pay which he receives for performing the same labor), she is taxed without representation on her part. This is her reward for being found on the wrong side!

But now, God hath again put forth his hand and laid the foundation of a new spiritual building; a new divine order, or heaven, is established upon a new temporal basis—community of goods, new earth. In this new heaven and earth which are being formed, in which righteousness and holiness shall bear rule according to God's will, not man's, the

eternal, unchangeable laws of justice and right will prevail, and the male and female will stand in their proper place: "and His right hand will span them both."

In this new order of things, woman must be purified and elevated: first, *purified*! Then she will stand erect, according to the design of the Master-builder. Side by side, man and woman must walk and work, in all that is honest, pure, just and true, taking harmonious counsel together in all things pertaining to the present and future life.

Woman is not man's equal in physical strength; neither, as a general rule, is she his equal in logic and the sterner qualities of the mind; but she possesses some properties which he does not; and combine the faculties of both, and when redeemed from the blight of sin, they will make one perfect whole, without schism, capable of honoring God, and beautifying the earth.

It is for man's interest that woman should find and fill her proper sphere, and be something higher, purer, and better than a slave to man's passions, and to make a way for her to become a co-worker with him in elevating the race. How much her influence is needed in all ranks of society! Let woman use her intelligence to find out her proper sphere of action, and in what consists her adorning, and she will soon cease to desire to be a mere thing of outward beauty, or an idol to be worshipped. Her strongest desire will be, to become a saving power; to send forth her influence to calm the raging passions of perverted nature, and rule the angry waves that roll.

There is a great work to be accomplished by woman, on what we term the earthly (or generative) plane. She must work to roll back the flood of sensuality—the giant sin of our time, which finds its way into all ranks of society—is destroying the youth of our land by thousands, and is gnawing at the vitals of its subjects and bringing them to premature graves. *Sensuality* is the parent of *war*! By it, all other base passions are set in motion which ultimate in bloodshed and carnage, and fill the land with mourning and lamentation.

It will devolve upon them (in a large measure) to correct the *abuses* of the marriage relation in the order in which it properly belongs, and to strip off the cloak of sin which has covered it over, and point out its uses, and in trumpet tongues condemn its abuses.

But those to whom the spirit has spoken, saying, "Come up hither on the higher or resurrection plane, and live as do the Angels—live above the marriage order, even in its best estate; have a high and important mission to perform." A broad field is open, and there is much work to be done. In our own loved home we are solving a great problem: Whether it is possible for human beings, under a sense of duty and deep religious feeling—love to God and humanity—to come together under the same roof, from different nations, different religious sects and non-professors, and form a brotherhood and sisterhood, so unselfish, that we can toil together in harmony—in honor preferring others; and to eat the bread of industry together (which is always sweet),

supporting one interest temporally, creating one joint treasury, as did the Apostles of Jesus.

And, as the soul and body are so closely connected, while we learn to break our temporal bread together, so also do we learn to eat our spiritual food together at the Lord's table. Industry, Frugality and Temperance being our motto; Truth, Purity and Love the standard around which we gather. As we do not recognize high nor low, rich nor poor, in this new relation, so neither do we find the male and female, as in the old order. "All are one in Christ, working together for the one universal good." And, while we stand firmly upon the rock, *Virgin Purity*, and are as angels of purity and innocence to our brethren, our feet will never be displaced; in all our relations with them we shall be true helpmates, worthy the dignified name, of "Sisters in Christ," sharing the burdens of life with them, and have a place in their councils, and stand by them in the hour of trial—to light their pathway and make home cheerful and happy.

We recognize the law of dependency running through all created things; the lesser leaning upon the greater—the weaker upon the stronger. Man is the lawful head, and is the representative of God in the male order, the Eternal Father, and will always have the supremacy. Woman, the representative of God in the female part of Deity, Mother, must act her part as co-worker, filling her sphere. There is no bondage in the law of dependency, even as there is no bondage in any of God's laws! for, without law, all would be chaos. But when all his laws are faithfully executed, there will a beautiful structure rise up from the ruins of disregarded and broken law, that will stand upon the mountain of pure truth, and overlook all the hills and valleys below, and it will be a "house of prayer for all nations," and unto it many people will gather. ANTOINETTE.

The R. C. Church demands of its Pope, Bishops and Priests celibacy in the extreme; very good, much like Jesus. Now, a curious anomaly is here made apparent: a pure head—if celibacy intends purity—and a corrupt body—if marriage, and fleshly lusts are the opposite of celibacy. How can the laity hope, or much less expect to go, where their pure-minded priests are rewarded? "I am the way."

"But there is a higher life revealed in Scripture—a life by which an individual may voluntarily forego the mystery of marriage, to become more and more absorbed in devotion to the duties of the spiritual union of Christ and Church; a life in which the love of the anti-type may be even so great as to banish from the mind all thought of the type, concentrating all the affections of the soul upon the reality of the substance—a life so entirely free from the temporal, with all its joys, and cares, and entanglements, as to see nothing, to think of nothing, and to long for nothing but the eternal—Christ Himself, and the fruition of his glorious God-head! How can it be denied that the Scriptures do reveal to us the possibility of such a life; and that it is the life of the celibate 'for the Kingdom of Heaven's sake?'—not the life of the mere unmarried, which in itself considered is one of the most selfish of all lives, and which is not unfrequently chosen for the sake of selfish and criminal indulgence; but the life of the celibate 'for the Kingdom of Heaven's sake?' Our blessed Lord said, indeed, 'All men cannot receive this saying, save they to whom it is given; but he that is able to receive it, let him receive it.'—From Holy Matrimony, by Dr. J. A. Bolles.

Christian Distinction—No. 2.

Self-denial is one of the fundamental laws of growth for man on the primeval, or earthly plane of his existence. Not entire abstinence from enjoyment, but such abnegation as shall preserve all his faculties in harmonious balance. There is a constant tendency in human nature to run to excess, so that one needs to keep a perpetual guard over himself. Sometimes he is attracted by the charms of sensual indulgence, and again by what he regards as the pure pleasures of intellectual gratification. He may have become so absorbed in intellectual gratification; he may have become so absorbed in intellectual pursuits, as to neglect his physical and moral natures. It is no excuse that the pleasures of sense plead so powerfully for indulgence; nor, that the more refined enjoyments of the intellect ask for an unrestricted field for action; nor that the moral powers, under the delusive plea of serving God assert their supremacy; and their especial right to exclusive indulgence. Intoxication is the word to be applied to all this one-sided self-indulgence of whatever kind. There is no place for indulgence in God's service; every talent must be made to perform its proper and necessary part in the work of life. "Whosoever thy hand findeth to do, do it with thy might." "Apply thy heart unto wisdom," for, "that the soul be without knowledge it is not good." "Keep thy heart with all diligence, for out of it are the issues of life." These injunctions of Sacred Writ are binding on all men, under all circumstances, just so far as those circumstances allow of their observing them. Their observance is necessary, in order to keep us from running into excess of any kind, as well as to avoid the other extreme of evil—a barren soul. If dissipation, whether of the senses, of the mental faculties, or of the moral powers, is an essential injury to the individual, so are uncultivated, unfruitful faculties. Desolation and death are the results not only of excesses in the use of God's blessings, but of neglect to improve them. In contradistinction to all those whose lives are given to sensual indulgences and whose thoughts are engrossed with earthly things, the genuine Christian lives constantly under the influence and direction of the Divine Spirit, and hence his affections are placed upon heavenly things, rather than upon things of the earth. "Our citizenship or community," (according to the original,) "is in the heavens. As individuals our names are enrolled with those of the city of God, the heavenly Jerusalem, and as a body, we are one with that community in the heavens; our life is the same as their life, our interest the same as theirs; our loves, our aspirations, our efforts are all tending God-ward as well as theirs; hence, though living upon the earth, we are not of the earth, but really of the heavens. It is true, our present state is one of humiliation compared with what it shall be, but we are looking for the Saviour who will change this state of things in due time, by the inward operations of his Spirit, so that we shall become, in all respects like his church in glory." There is an interchange of expressions made by Jesus Christ and the apostles,

that is deserving our consideration. Jesus directed his disciples to pray: "thy kingdom come, thy will be done on earth, as it is in heaven."

Again he said, "No doubt, the kingdom of God has come unto you," and, "the kingdom of heaven is within you." The apostle Paul said to Christians: "Ye are come to the City of God, the heavenly Jerusalem, to an innumerable company of angels, and the spirits of just men made perfect." The coming of the kingdom of God to us, and our coming to the heavenly Jerusalem, then, are convertible expressions. There is implied, something more than being admitted at some indefinite time in the future to the privileges of citizenship in the heavenly state. The community of believers is already in the heavens, and the life of the heavenly world is theirs now. That being the case, their affections cannot be placed on things of the earth; hence the grief of the apostle on account of those who were sensual, instead of being spiritual; they had in reality severed their relation to Christ and his kingdom. Instead of being dead to sin, and alive to God, they were dead in sin; they had no communion with beings of the heavenly state; the angels of God did not associate with them as with familiar and congenial spirits, as they did with Jesus, the Apostles, and all who lived truly Christian lives.

There is hardly anything in the Apostolic writings more evident than the fact of the intimate connection between the body of Christ on the earth, and his body or church in the heavenly world. They are represented as being risen with Christ, sitting together in heavenly places in Christ, and as having Christ formed within them the hope of glory. God's fullness, or complete spiritual possession, was said to be in Christ; the same term was applied to his Church. There was a oneness between him and them as between him and the Father. It is true, the church was expecting another manifestation of him, but it was only a manifestation differing in degree, and not in its essential nature. Christ had already come as a Saviour from sin; they were looking for him a second time, yet that was to be "without sin unto salvation." "We know that when he shall appear, we shall be like him." Salvation from sin, or from the tendency to transgress God's law of love, was the characteristic work of Christ's first manifestation; a complete deliverance from the nature that is subject to trials, and liable to fall into sin, is the glorious and crowning work of the second. "Ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." It was, then, no unmeaning, or self-exalting language that the apostle addressed to the church at Philippi, when he exhorted them to be "joint imitators" of himself. For he, himself, followed Christ in his entire life. If Jesus suffered humiliation, so did he; if Jesus underwent severe trials, he partook of the same, being in weariness and painfulness often; if Jesus labored incessantly for the welfare of others, Paul also showed that he was actuated by the same benevolent motives, by his abundant labors in

behalf of others. Jesus, for the joy that was set before him, endured the cross, despising the shame; Paul, also, forgetting the things that were behind, pressed toward the mark, for the prize of his high calling in Christ Jesus. "Let as many of us as are perfect," said he, "be thus minded; let this mind be in you, which was also in Christ." The exhortation then, to follow himself, was most befitting. It would lead them from this state of humiliation to glory, an object worthy of their highest aspirations. By imitating Paul they would become united to him in spirit, as he was united to Christ, and as Christ was united to God and the whole heavenly host. Thus, they would be made partakers of the life of all—their love, their peace, their joy, and their exalted blessedness. Being imitators of him, they would be saved from the evils that were in the world through *lust*, would keep themselves *unspotted from sin*, perfecting holiness in the fear of the Lord. The Spirit of Christ that was effectual to purify them from evil inclinations, was also efficacious to create and maintain in them all, pure affections. They lived in harmony with each other, and the same power that wrought in them their kind feelings toward each other, also enabled them to conduct themselves honestly and peacefully towards those without their body. Hence, they avoided all occasions of dispute with others as far as possible. And though they suffered persecutions, they bore all with the same equanimity that Jesus did under similar circumstances. There is no fact better substantiated by history, than that of the peaceable behaviour of the early Christians towards their most bitter opponents, and their refraining from wars and contests of every kind, even though they were carried on by those governments of which they were regarded as the subjects. The very genius of their religion required it; and the Divine Spirit of Christ wrought in them an aversion to wars, and enabled them to bear whatever persecutions might arise in consequence of their refusal to engage in them. It is true, the philosophy of their day as well as much of that of the present time, has ascribed their power of endurance amid the severest sufferings to the obstinacy and the sustaining power of fanaticism. That was to be expected from its entire ignorance of the sustaining power which the religion of Christ afforded to its faithful martyrs. If their citizenship was in the heavens, their life should be in accordance with that fact. As a matter of course then, they owed no allegiance to any government whose spirit was in direct contrast to that of which they were the accepted citizens. It was very natural that their enemies should ascribe their avowal of allegiance to Christ to obstinacy, superstition and fanaticism, yet that did not alter the facts in the case. The faithful adherents of Christ, claimed to know what they maintained with so much earnestness; and their opportunities of knowing were certainly superior to those of their adversaries, whose bare assertions many have been disposed to regard as philosophic truth. The Church of Christ, then, in the apostles' day, was a community separated from the common practices of the world;

from its wars and contentions of every sort; from its ambitions, its tyrannies, its slaveries, whether of body or soul; from its monarchies, its aristocracies, its democracies, or whatever form of worldly government. It was also distinct from the very spirit and life of the world. It had renounced all sensuality, whether in the form of gluttony, of drunkenness or of licentious passion, and every thing that was contrary to divine purity and love; and if any adhered to it who were not of this character they were such as excited the tears of the apostle for their lack of the genuine spirit of Christianity. It was a community *sui generis*—peculiar to itself, existing upon the earth amid its various governments, and yet having its citizenship in the heavenly world; acknowledging Christ as its head, and his laws as the supreme rule of its life; whom they were expecting to make a second manifestation to themselves for the purpose of completing the work of salvation he had begun in them, and fitting them for an entrance into the society and blessedness of the church in eternal glory. The Church of Christ in the present day should be no less separated from those things which the apostolic church shunned, than they; and it would not be unreasonable to suppose, that, if possible, it should be more so, after the lapse of so many centuries. It should have greater power of the Divine Spirit to effect a greater work of salvation; more intimate union and communion with the heavenly hosts, whose life of love, of peace and harmony, should pervade the entire body of the church on earth, animating every member to the completest activity and consecration of every faculty, physical, mental, and moral, to the sole work of Christ—that of establishing the kingdom of heaven everywhere upon the earth, and fitting it for its ultimate destination in the heavens.

W. H. B., Groveland, N. Y.

BIOGRAPHICAL.

Ann Lee.

(Continued.)

Mother Ann was once dragged out of meeting by a mob, and cast into prison in Manchester. Her cell was too small for her to straighten herself. She remained here fourteen days without other nourishment than a little milk and wine mixed and passed to her through the stem of a tobacco pipe, by inserting it into the key-hole. When taken out of prison, her enemies were astonished to see her walk off, apparently hearty. At another time she was taken by a mob upon the highway and ordered to advance; she did so, and was kicked every few steps for two miles, and for variety knocked down with clubs. A nobleman, living at a distance, was so strongly wrought upon by some unknown power, to go abroad, where, or for what he did not know, but ordering a horse, he rode as if to save his own life, came upon the mob, reproved and dispersed them, and restored Mother Ann to her friends. Being accused of blasphemy, she was taken before four ministers of the English Church with a view to obtain judgment against

her, that would excuse her persecutors for putting into execution their threats—branding her cheek and boring her tongue with a hot iron. Being called upon by these clergymen to speak in tongues, she told them she could not without the help of God. That help came and she spoke for four hours. The clergymen being learned linguists, stated that she had spoken of the wonderful works of God in *seventy-two languages*! They advised the mob not to molest her; but they, more enraged than ever, determined to stone her to death. Taking her and a few of her companions into a valley outside of the town, they threw stones at them, yet without effect. Quarreling among themselves followed, and they abandoned their wicked design. Mother Ann said:

"While they were throwing stones, I felt myself surrounded with the presence of God, and my soul was filled with love. I knew they could not kill me, for my work was not yet done; therefore I felt joyful and comfortable while my enemies felt confusion and distress."

From one of her own brothers she received shocking abuse, by his beating her until he was exhausted; when, calling for drink he repeated the assault with the other end of the staff until it was splintered. She testified she felt no harm from the strokes.

Fleeing from a mob, she went out on a pond of ice and laid down, remaining there all night, not suffering any inconvenience therefrom.

Her persecutors often met with sudden deaths; one, while on his way to get a license from the king to banish her; others became fearfully convicted of their doings, and desisted; so that for two years before leaving England they enjoyed their faith in peace.

On the 19th of May, 1774, Mother Ann, with eight followers, took passage for America in a condemned sea-going vessel, the *Mariah*, Captain Smith, of New York.

Mother said: "I knew by revelation that God had a chosen people in America; I saw some of them in vision, and when I met them in America, I knew them. I had a vision of America: I saw a large tree, every leaf of which shone with such brightness as made it appear like a burning torch, representing the Church of Christ which will yet be established in this land."

The Captain of the vessel was greatly offended at their religious exercises, and forbade their recurrence; but they, disregarding him and his threats to cast them overboard, went forth in dancing and shouting, when the Captain proceeded to carry his threats into execution. A storm was raging; a plank loosened by a heavy sea caused the water to rise rapidly, regardless of all the pumps in use. The crew quailed; the Captain, alarmed and pale as a corpse, told all of their inevitable fate. "Captain," said Mother Ann, "be of good cheer; there shall not a hair of our heads perish; we shall arrive safe in America. I saw two bright angels of God standing by the mast, through whom I received this promise." Then came a great wave, striking the ship, forced the plank back into its place. After this, the Captain gave full permission for them to

worship as they pleased, and treated them with kindness; declaring, in New York, if it had not been for these Shakers, he never would have reached America. They landed in America, August 6, 1774. Not long afterward Mother Ann and company collected at what is now Shaker Village, seven miles north-west from Albany, New York. Accessions were soon made to their faith, and with increase of numbers came tribulation and persecution. The war of the Revolution was in progress; they were charged with being unfriendly to the Cause, because they would neither fight nor swear allegiance. They were imprisoned; still their numbers increased; many uniting and confessing their sins through the bars of the prison. They were separated: some sent towards Poughkeepsie with the intention of banishment to the British army, but failing here, they were lodged in jail at Poughkeepsie. Gov. George Clinton released them, and they returned to Shaker Village. In May, 1781, Mother and a company left Watervliet on a missionary tour to the Eastern States. They made many converts and established new societies in Massachusetts. They again became the subjects of persecution, and the most dreadful abuse was inflicted. Clubbed, whipped, stoned, dragged about the streets by the arms and the hair of their heads, pulled down stairs by their feet, and otherwise shockingly maltreated, because of their testimony alone. Their lives were often threatened, and were it not for some overruling power, they never could have survived the attacks of their persecutors. Dreadful judgments fell upon their enemies, and it became a proverb that "the Shaker drivers are all coming to naught."

Mother Ann departed this life at Shaker Village, Albany County, on the 8th day of September, 1784, in her 49th year. Christopher Love, who was beheaded under Cromwell, prophesied that "Out of thee, O England, shall a bright star arise, whose light and voice shall make the heavens quake, and knock under with submission to the blessed Jesus." To whom could this apply? We purpose, in our next, to pen some of the sayings of Mother Ann.

Blood signifies life. Blood is the life element. The blood of Jesus was earthly, and powerless for salvation; his death on Calvary is not worthy of notice. The blood of Christ is quite another element; it was the saving element of life that circulated in the soul of Jesus; by it he became Jesus Christ. Being "washed in the blood of Christ," intends that we must die unto sin as did Jesus, and live the life of which he was the pattern.

How easily might the millennium be inaugurated if all would burn up their *theologies*, and live the *religion* of Christ. The life of Jesus was a pattern—those who follow that pattern are Christians; any departure therefrom, is a divergence from "follow me," and the creation of a theology that is erroneous. Let the life of Christ be our only theology and religion.

Religion makes the heart better; the life more like the model—Jesus; with Self-denial as its touch-stone, and Virgin purity its standard, its goal is certainly the Angel spheres.

The Sacrament should impress us with the loving remembrance of Christ—wherein he, Community-like, ate even his last supper with the disciples at one common table!

"My servants will not fight." Would the military genii of our country or of any professedly Christian nation take an affront at the plainness of our speech—"Christ knows you not?"

JUVENILE DEPARTMENT.

Dialogue.

(Concluded.)

Char.—I think that those who reside on the east side of the dwelling are favored, being in such close connection with the grove; and as we have learned that vegetation imbibes carbon, and exhales the life-giving element so necessary for our existence, I think that in the enjoyment of such salubrious breezes which are wafted so frequently from the hillside, you ought to be remarkably healthy.

Mar.—Health is the blessing we seek, and I am thankful that we are not bound by the fashions and customs of popular society, so that we cannot have free use of the elements of existence—air, light and water; they are to be had without money or price, but no wealth can reclaim health once lost.

C.—I often think, as I cast my eyes on the trees, particularly those recently set out by Elder F. W. Evans, in the grove, in the doorway and orchard, not forgetting our favorite *Norway spruce*, so nicely inclosed within a neat, octagonal picket-fence, how unselfishly all his labors seem to be performed for the general welfare, and to the end that our home may wear the aspect of comfort, both within and without, and become more attractive and beautiful. And have we not, in our older brethren and sisters, a practical demonstration of the valued precept of Mother Ann Lee: "To do all our work as though we had a thousand years to live, and yet as though we were to die to-morrow?" For we know that the worth of the greater part of their labors can never be realized by them in this life.

S.—What you have said is true; and I have thought many times, that each breeze that plays among the trees, and each sweet songster that warbles its early matin and evening lay in the future, would be as voices of thanks and blessing to him who reared while young, each tender tree that now forms this sequestered spot.

Martha.—I have a few sentiments which I extracted from a book, a short time since; as they are quite applicable to our subject, I would like to read them.

All.—(We will be pleased to listen).

(Martha reads:) "There is something noble, pure and simple, in a taste for the cultivation of forest trees. It argues, I think, a sweet and generous nature, to have a strong relish for the beauties of vegetation, and a friendship for the hardy and glorious sons of the forest. There is a grandeur of thought connected with this part of rural economy. It is worthy of liberal, freeborn and aspiring men. He who plants an acorn, looks forward to future ages, and plants for posterity. Nothing can be less selfish than this. He cannot expect to sit in its shade and enjoy its shelter; but he exults in the idea, that the acorn which he has buried in the earth, shall grow up into a lofty pile, and shall keep on flourishing and increasing, and benefiting mankind, long after he has ceased to tread his paternal field."

S.—That is interesting, and as it refers more particularly to forest trees, I would now

ask if evergreens shed their leaves every year.

Martha.—The fir and pine, and usually all cone-bearing and resinous trees shed their leaves annually; but as the new ones appear before the old ones decay, the tree is always green.

Mary.—Leaves have not that brilliancy of color which flowers have; but the beauty of the blossom (like most external beauty), fades, while the less showy leaf remains fresh and verdant after the flower has passed away.

C.—Evergreens are beautiful, preserving their color throughout the year. I have heard that tiny fir trees push their tardy growth above the perpetual snow that covers the northern regions. It must be a lovely sight, when contrasted with the clean white snow.

A.—Indeed it must. A fact has occurred to my mind, which is worth mentioning here; it is said, that under the wonderful, magnifying power of the microscope, the most perfect works of art appear quite imperfect; while in Nature's productions, however magnified, no blemish is found; her charms are ever supreme to the works of art.

M.—Have any of you ever studied *Botany*? and what is the true signification of the word?

S.—Botany is that branch of natural history which treats of plants and their classifications.

Mar.—I commenced the study of botany when quite a child; and found that it opened before my mind, a vast field of interest. The endless variety of plants, with their multitudinous, beauteous forms, with leaves of finest texture, all dyed in the sunlight's varied hues, comprised a theme for study. It was said of Linneus (the Swedish botanist) that he was so thoroughly versed in the science, that he needed no time-piece to tell the hour of day—he knew it by the opening and closing of flowers, and the various changes that took place in his plants.

S.—The folding up of leaves at particular periods, has been termed the sleep of plants. This may seem a singular term to be applied to plants, but a celebrated Botanist said: "This folding up of leaves may be as useful to the vegetable constitution, as real sleep is to the animal." Almost every garden contains some plants in which this phenomenon may be observed; perhaps we have all noticed the Morning Glory, Four O'clock and Sensitive Plant.

C.—The most common plants on which we tread, may be teachers of wisdom to us; for, when closely examined, we find in them that beauty of form and texture, which no artist could picture or poet describe. Neither can man with all his science, cause them to grow; then we look to the God of nature and exclaim: "To the beautiful order of thy works may we conform the order of our lives!"

Mar.—Should we not delight in the works of God, and in the perfection of beauty shadowed forth in all created things?

Martha.—There is nothing in which the goodness of God is more apparent, than in the inspiring flood of beauty which is continually poured out upon the earth.

Char.—Among these beauties are flowers. It is a pleasing thought to know, that every

spot of earth is supplied with vegetation, appropriate and ornamental; scarcely a place is incapable of supporting vegetable life. In the desert, even, a few plants are found and its sandy waste is dotted, here and there, with date and palm trees. Thus, vegetation becomes victorious. In springs, rivers, waterfalls and seas, vegetable life accumulates, and on the margin of lakes and ponds, we often find the most beautiful of all flowers—the *Water Lily*. The shattered forests of the tropical climes are rich in fruits and flowers. We roam through the massive woods and frequently meet flowers wild and beautiful, growing without culture; but lovely in themselves, because they bespeak the innocence of their creation. It is sad to think that aught so fair and lovely should be despoiled, by having a language attached to them that is corrupt, and by those who should possess feelings superior to what are bestowed on these emblems of virtue, which are designed to beautify and adorn the home of mankind. Too oft are they the medium, through which passions base and wild find an outbreak. Too oft have they by the aid of man drawn woman from chastity, and her superior powers and intellectual faculties have been perverted by the signification borne in these innocent fruits of nature. But let us turn from this sad picture, and glance at their variable life.

A.—Their's is surely a changeable one. In spring, we hail the green grass, which is soon interspersed with the bright Dandelions and Buttercups: flowers wild and beautiful dot the woodland, hills and meadows, and bedeck the verdant vales, as sweet opening notes to the rich anthem which nature chants till harvest time. Then summer comes, with its more ostentatious flowers; the Violet cannot endure the scorching heat, but passes with the balmy spring. Then we have the Rose and Pink and a variety of sweet flowers, which grace our mother earth; but these cannot always last, for Autumn soon steps in, and with its chilling blast destroys the tender plants, and flowers come into the passing scene.

Mary.—But in our hearts, flowers can *always* grow; through Summer's scorching heat and Winter's icy reign, lovely flowers may always thrive as emblems of a holy life in Christ.

M.—Charlotte spoke of flowers as being corrupted; 'tis true they have been used as a medium through which the sensuous could speak vile passions, yet flowers of themselves are innocent. The testimony of eternal truth, falling on the ears of the carnally-minded, would supply material to feed the sensual appetites; while to the spiritually-minded, it would be pure, living bread—something for the immortal soul to feast upon. Flowers stand in a similar relation to mankind. The worldly-minded too often use but to abuse them, but they never were intended for such a purpose; they can be, and are, by some, used for a higher object. To me they are the emblems of heavenly virtues, purity, meekness, innocence and love. These form and beautify the spiritual character.

A.—In whatever light they may appear to us, or however strong may be our attachment to them, I hope that we will not for a moment plead for their cultivation to the greatest

extent merely to gratify our natural taste. A few sweet-scented flowers are not objectionable, but their culture in the extreme requires much time and attention, and would be the means of drawing the mind and feelings away from the more practical duties of life. "Flowers must be redeemed from the blighting influence which pervades their sphere before they can be introduced among us to any marked profit."

M.—With your conclusions I fully accord, and have been interested in, and edified by, our conversation.

Martha.—I hope that none of us will be destitute of the adorning of heavenly virtue, for we are surrounded by influences which tend to elevate the mind, and bring the soul in rapport with the higher spheres. It is our privilege, while young, to store the susceptible garner of the mind with that knowledge which will endure forever. For it hath been wisely said, that "Nothing seen is permanent; from the dust atom to the world, all is mutable—*passing away* is the mournful farewell of the visible Universe."

(Closing hymn sung by the company.)

HYMN OF PRAISE.

In harmony with nature's voice, we'll chant a hymn of praise,
In our Creator's works rejoice, and glory in his ways.
Our hearts are now attuned to sing the glories of the year,
Praise to the source from whence they spring,
Our life to bless and cheer, our life to bless and cheer.

The blessings of this social feast,
As a rich boon are given;
Among attractions not the least,
To lead our souls to heaven.

O happy home! relation dear!
With these our hearts are blest,
Praise, love and thanks we render here,
This hallowed day of rest.

N. F., MT. LEBANON.

Selections.

"An English journal, descanting on the various degrees of connubial bliss, states that the official record of the city of London for one year stands thus:

Runaway husbands,	2,348
" wives,	1,132
Married parties legally divorced,	4,175
" living in open warfare,	17,945
Married parties living in private misunderstanding,	13,279
Married parties living mutually indifferent,	55,340
" regarded as comfortable,	3,175
" nearly happy,	127
" perfectly happy,	13

COMMENTS.—Where offspring is the result of such wedlock, may we look from it an improvement upon the conditions under which it was conceived, born and bred? London is not an exception to the general conditions of married life. Something is wrong, or we should have better fruits from this idolized, worldly institution.

Would it not be well for religious organizations to discuss the questions: "Is marriage a Christian institution?" "How does marriage compare with that life, eternal in the heavens, now practiced by the children of the resurrection?" "Is marriage engaged in by members of the churches for its holiness, or for certain selfish considerations?" "Are virgins like, or unlike, the company standing with the Lamb on Mt. Zion?" "Is marriage eternal, or what shall we do with it to inherit a life that is eternal?"

Whoso seeks to save the generative life and relations, will lose the eternal life of Christ; whoso loses that, has an assurance of this.

"I do not believe the Shakers live as purely as they profess," said a visitor. "Why not?" asked an attendant. "Because I don't think I could live so myself!"

We have an earthly nature and a spiritual nature; this is eternal, that is transient; one prompts to the propagation of the race of earthly beings; the other urges the propriety of resurrecting the inclinations, to live as the Angels do—the life of "the children of the resurrection."

A Virgin life is one of the constituents of eternal life; it needs not to change when entering Angelhood. Not so with the carnal lives of husbands and wives. As there are no husbands, nor wives, nor sexual lusts in Christ, they cannot be Christians, nor in the enjoyment of eternal life, until they exchange the earthly and transient, for the heavenly and unchangeable life.

NOTES.—THE SHAKER is hailed with joy by the United Societies. We issued 7,000 of January number; think we shall need to use the plates again. Subscriptions come in rapidly. Our object is to disseminate truth far and near. Think it will be what we most desire it should be—a home educator. It is proposed to send free, one copy for every club of five. Samples at six cents, including postage. Exchanges made with the Press, where desirable. Any person addressing the Board of Editors, or Resident Editor, requesting answers, will enclose stamp. United Societies, let us hear from you; send us your best thoughts, from three lines to a column of lines.

G. A. L., Res. Ed.

THE SHAKER.

MONTHLY JOURNAL,

DEVOTED TO THE EXPOSITION OF RELIGION,
ACCORDING TO SHAKER THEOLOGY.

FIFTY CENTS, PER ANNUM, IN ADVANCE.

G. A. LOMAS, Resident Editor, Shakers, Albany, N. Y.

MEMBERS OF SOCIETY

Appointed to answer Correspondents, among whom are the Board of Editors.

- Elder F. W. Evans, Mt. Lebanon, Columbia Co., N. Y.
- " Issachar Bates, Shakers, Albany, N. Y.
- " C. E. Sears, Mt. Morris, Livingston Co., N. Y.
- " Simon Mabee, West Pittsfield, Mass.
- " Stoughton Kellogg, Thompsonville, Conn., Shakers.
- " Albert Battles, Tyringham, Berkshire Co., Mass.
- " Wm. Leonard, Groton Junction, Mass., Shakers.
- " John Whiteley, Shirley Village, Middlesex Co., Mass.
- " Nehemiah Trull, Shaker Village, Merrimack Co., N. H.
- " Henry Cummings, Enfield, Grafton Co., N. H.
- " John B. Vance, Alfred, Shakers, York Co., Me.
- " Alonzo Gilman, West Gloucester, Cumberland Co., Me., Shakers.
- " O. C. Hampton, Union Village, Warren Co., O., Shakers.
- " Ezra Sherman, Preston, Hamilton Co., Ohio, Shakers.
- " Stephen Ball, Dayton, Shakers, Ohio.
- " George Runyon, Pleasant Hill, Mercer Co., Ky.
- " J. R. Eades, South Union, Logan Co., Ky.
- " J. S. Prescott, Cleveland, Ohio, Shakers.

PUBLICATIONS.

Christ's First and Second Appearing	\$1 25
Dunlavy's Manifesto	1 25
Millennial Church	1 00
Compendium of Shakerism	0 50
Three Discourses on United Interests	0 50
Tracts free, where postage is paid.	